

The summary answer to the 8th general query was, "Friends endeavor to bear a testimony against slavery, but the sale and use of the productions of slave labor, and voting for slaveholders for office, as mentioned in one report, are named as exceptions to the proper support of this testimony."

In order to give to the Yearly Meeting an idea of the state of the society, each Quarterly meeting is required to answer certain queries; and the meeting whose report is referred to in the above answer, we have been informed is New Garden. This meeting by the way is in advance of any others we know of; and in its desire to maintain perfect freedom for all, it refuses to recommend any minister, or to appoint any elder to superintend the preaching of others, and guard against the promulgation of false doctrine. It holds that every one should have full liberty to speak as God giveth him utterance, and that all who hear should receive or reject that which is spoken, as seemeth best.

The confession of the Yearly Meeting, that it has not borne a faithful testimony against slavery, and its admission that some of its members have impaired its proper support by voting for slaveholders, are important, and should not be forgotten; and we hope that when it is charged with inconsistency and unfaithfulness in future, its members will bear in mind that it has itself recorded the fact, and out of its own mouth do we condemn it. We however have in this circumstance, an evidence that progress is being made, and when the members of Ohio Yearly Meeting see that voting under a pro-slavery Constitution is a support of slavery, is in fact slave-holding, and the inferior meetings discipline such of their members as offend in this particular, we shall cheerfully award to it the name of anti-slavery.

Epistles from other Yearly Meetings were received and read, and it was announced by the clerk that he had in his possession one from Green Plain Quarterly Meeting of Indiana—that meeting that was so continuously anti-slavery that Indiana Yearly Meeting had to lay it down, but it would not stay down, but came up to the Ohio meeting with its Epistle in its hand and demanded admittance. What shall be done with that epistle, was the question that presented itself to the minds of many. If the meeting read it, it would in a manner identify itself with the rebels; if it did not, very many would be dissatisfied. It is customary when epistles or communications out of the regular order are received, to refer them to a committee for examination, and it was at once proposed to dispose of this in the same way, but an unusual course of proceeding was subsequently adopted, and it was agreed to refer it to the Representatives of the various Quarterly meetings. The majority of these were known to be pro-slavery, and it was probably feared that if a committee was appointed, it might be composed mainly of abolitionists who would oppose the suppression of the document. The Representatives held many meetings, and it was with considerable difficulty they came to a decision. They finally advised the meeting not to have it read, on account of the disorder it would produce, but be returned whence it came, with information of the reasons for its rejection. Only one of the Representatives objected to this. The report was the cause of a long and warm discussion. Some were very fearful that if the Epistle were read, it would divide the society—that its publication in that meeting would have a devastating tendency. Two prominent members—not anti-slavery men—were favorable to its being read in order to settle the difficulties in which the meeting had become involved. A large majority of those who spoke wished to have it treated as the other epistles had been, but gallery influence carried as usual, and it was decided not to read it. We understand that some professed abolitionists were willing to make a compromise, and as they had not replied to Indiana they consented that Green Plain should be gagged. If it had a right to be heard, neither they nor any one else had any business to suppress, barter away, or compromise that right, and such as consented to sacrifice the right of Green Plain to be heard in its own defence, no matter under what pretext it was done, will yet bitterly rue it. This compromising of principle, this yielding up of the rights of another is what no true man will ever do. If a man chooses to withdraw his claim, that is one thing, but trampling it under foot is quite another. If all who were on the side of Right had been unyielding, that epistle would have been read and replied to, and the little band of persecuted Quakers from whom it emanated, would have rejoiced in the sympathy of the Ohio Friends.—Grateful as such sympathy would have been, they need it not, for they can stand alone; and yet not alone, for Truth, and the God of Truth, and all good men are with them.

We hope that the Indiana Yearly Meeting will distinctly understand, that the reason why Ohio refuses to correspond with her, is because of the unjust and tyrannical course she has pursued toward the members of the Green Plain Quarterly Meeting.

At the close of the meeting notice was given, that if the rejected epistle could be procured, and the meeting house obtained, it would be read fifteen minutes after adjournment. At the time appointed, although quite a number had been previously obliged to leave, and no notice had been given in the women's meeting, yet the men's side of the house was about half filled with an audience of both sexes, anxious to hear the document which had occasioned so much alarm. It was read, and a brief reply prepared. We hope to furnish our readers with both these documents next week.

One redeeming trait in the proceedings of the meeting, was the appointment of a committee on the subject of slavery, the women leading in the matter. That committee is now organized under the name of "The Anti-Slavery Committee of the Ohio Y. M. of Friends," and it is empowered by the meeting to do what it deems proper in order to promote the cause of emancipation. If it is composed of women and men who are true to the cause of the slave, it may be the means of doing great good, for light is much needed as we all know, and they can diffuse a vast deal of information.

On the last day of the session Abby Kelley and S. S. Foster applied for admission, the former to the women's meeting, the latter to the men's. This request produced almost as much sensation as did the appearance of George Fox in the corrupt churches of olden times. On the men's side one Methodist clergyman was admitted without objection, and another without permission, but the idea of letting in that terrible S. S. Foster, who had been dragged out, or kicked out of all kinds of meeting houses—those of the Quakers included—occasioned considerable excitement. He was however admitted, but doubtless much to their surprise, did not feel called upon to say anything. On the women's side somewhat similar feelings no doubt existed, and although many had before applied, Abby was the only one to whose presence any objection was made. The reason given for their opposition was, that she would want to speak, and that would retard the business of the meeting; they were perfectly willing she should come in if she would keep silence. All objections were however finally overruled, and she was admitted. She was quite weak from sickness, yet spoke two or three times, though very briefly on the epistles; making suggestions as she thought needful; and creating no such wonderful excitement as some had fearfully anticipated.

Thus much for the Ohio Yearly Meeting of 1845. What will be the final results of this gathering, remains yet to be shown, and is known only unto Him, who can see the end from the beginning.

#### COMECOUTERISM.

We examined the following bold and forcible epistle, to the consideration of all who stand in the position which our friend Henry until recently occupied. One by one are the people awakening to a perception of the fact that they cannot worship both Christ and Belial—cannot be consistent Christians, and members of a pro-slavery church. God speed the Right!

To the Ministers, Elders and Members of the Presbyterian Church in Poland, Trumbull County, Ohio.

DEAR BRETHREN:—After more than two years' reflection, examination and fervent prayer, I trust I have been enabled to see the path of duty as it respects my connection with the church, and have come to the conclusion to dissolve all fellowship with it, or the following reasons, with many more that might be given. First, for dishonesty in profession, by saying that you are a church of Jesus Christ, and at the same time sanctioning and approving in the Ministers, Elders and Members, the works of the devil, by holding their fellow beings in abject slavery. Second, by making merchandise of Jesus Christ in the person of his disciples.—Third, by making null and void the marriage contract, and thereby forcing their own communicants to live in a state of adultery. Fourth, by shutting out the light as far as they can from their own members, in the so called free States, by circulating false reports on those that are pleading the cause of the down-trodden and oppressed, and shutting their meeting houses against them, so that they might not have access to the hearts and consciences of the people. Fifth, by being worse than the followers of the false prophet, by enslaving those of the same faith with themselves. Sixth, by being as bad as the man of sin, in withholding the scriptures from a large number of their own church members. Seventh, by representing God as a slaveholder in principle, and the Apostle Paul as a kidnapper in practice.—Eighth, by publicly avowing that the Bible sanctions and approves of American Slavery—the vilest sin that ever saw the sun, and thereby creating in the minds of the people a belief in it as the word of God, and thereby laying a foundation for infidelity. These are a few of my reasons for the course I am now taking, and in imitation of the great and good Martin Luther, who excommunicated the Pope and all the Church of Rome, I do most solemnly excommunicate the General Assembly of the Presbyterian Church, (O. S.) and all in connection with it.

JOHN HENRY.  
Poland, Aug. 4th, 1845.

#### OUR FIRST PAGE.

Among the TARIFF which we have gathered from various sources, will be found a piece from the Liberty Herald. By the way this paper furnishes as much of this material as any with which we are acquainted. In this article, the editor speaks among other things, of vulgar language being used by S. S. Foster at Warren. He closes by saying Abby Kelley is going to Youngstown, where she will "let off steam four days." We suppose this is a *chaste* and *refined* language according to his ideas. It strikes us that remarks upon vulgarity comes with a very good grace from such a source.

Before coming to Ohio, we heard very much of the fair, upright, and honorable course pursued by Liberty party in this State. We understood it was far above the low tricks, innuendoes, and misrepresentations to which Liberty party in the East resorts, in order to prejudice the public mind against the old organizationists and their doctrine.

We wonder if the falsehoods, the accusations, and unfavorable notices which have from time to time appeared in their papers, in relation to the agents of the American Society who are now in this State, are a specimen of the honorable and candid character of that party in Ohio. Some of the leaders are evidently developing themselves, and we doubt not the true nature of the party will ere long be exposed.

One other article on our first page to which we would refer "A Parisianism," states that a meeting which was called at Paris for our friends Stubbins and Flint, was resolved into a meeting of the citizens, on motion of the Rev. J. Murray. We have seen specimens of clerical impudence before, but seldom one of so gross a character. The priests monopolize speech in their own assemblies, and hesitate not to drag out, or to have dragged out, any one who shall speak contrary to their detestation. But this it seems is not sufficient for the Rev. J. Murray,—he proceeds to gag the abolitionists in their own meetings, and there arrogates to himself the right to say who shall speak, and when, and how. If one should desire to speak in favor of his pro-slavery sect, doubtless he would graciously grant him permission to do so, and perhaps sugar it over with a prayer. But if a layman, one, who unlike himself, claims not to be *divine*, dares to tell the truth about a corrupt church, he must be gagged, "for the glory of God." This we consider a desperate and dying struggle of the pro-slavery priesthood. They feel that they are losing their power, hence these efforts to establish and extend it. We will make no more comments in relation to these proceedings, but refer our readers to the article in which the Rev. J. Murray and his friends have proclaimed their infamy.

#### IMPORTANT MOVEMENT.

We have come to the conclusion from what we have heard, that a great work is about to be undertaken by some of the inhabitants of Salem, a kind of crusade against modern infidelity. It was Peter the Hermit, if our knowledge of history is not at fault, to whom belongs the honor of originating the crusades of ancient Europe. He mounted his Jackass and ambled all over the country, and told dreadful tales of the horrible infidels of Palestine, and said it was a shame to suffer the "Holy Sepulchre" to be in the hands of such ungodly men; and he promised that those who fell in the effort to redeem it, should go straight to heaven, and we suspect his threats of hell or the other hand, had quite as much to do with the swelling of the crusader's ranks, as his promises of heaven.

This modern crusade of which we speak, was originated, we presume by "the Reverend Mohocrat," though we cannot say whether he stands as the acknowledged father of the movement. The first we heard of it was on Sunday morning last, when we learned that a notice was given in the Methodist church, inviting all persons favorable to christianity and desirous of putting down infidelity to assemble there on Monday evening. In the afternoon the notice was repeated, but not until it had been "revised, corrected, and improved." The mover, or movers if there be more than one, probably thought that some other than their own sheep might come at the call, and so they made the second reading invite those to attend who are in favor of the prevailing religion of the land. Quite a different thing, by the way, from christianity.

The time of meeting arrived, and many assembled; some under the morning call, and some under that of the afternoon. What was to be done? The church did not wait infidels to help her put down infidelity, and she feared that some of those whom she calls infidels were present, so in order to prevent so lamentable a catastrophe, "the Reverend Mohocrat," after stating in substance that the object of the meeting was to appoint a Committee to unite with similar committees appointed by other churches, to devise ways and means to retard the progress of infidelity, very pointedly intimated that none but the members of that church were to set in the premises. Thus a large portion of the audience were denied the right to interfere in the matter; and the prime mover of the concern having his own tools to work with, did up the business in a very clerical way. A committee was appointed, and resolutions were adopted. Among various other things, they resolved, that at the contemplated meeting of the committee, no extraneous subject should be introduced. Abner Kirk of the second Baptist church informed the meeting

that the committee they had appointed was for a different purpose, and we understood it was an anti-slavery committee.

A genuine anti-slavery movement, we regard as inevitably tending to destroy infidelity; but so does not "the Reverend Mohocrat," and how his anti-infidel committee can unite with the anti-slavery committees of the Baptist and Presbyterian churches,—it is impossible for us to conceive, especially as no extraneous topics are to be introduced. And then to cap the climax of clerical assurance, although Ambley had previously intimated to the audience that it was only for members of that church to set in that meeting, at its conclusion, either he, or one of his clique, arose and expressed great pleasure that the resolutions had been adopted, and the committee appointed by the unanimous voice of so large an audience. Was there ever such double distilled audacity! No one but a priest, or his abettors would be guilty of such conduct. A brawling Democrat, or a railing Whig would be ashamed so to act.

We anticipate some rich developments before the curtain falls on the last act of "A check to Infidelity, or the Clerical farce," and hope to hear of, if we do not see, the conclusion of this drama.

#### AGENTS FOR THE BUGLE.

We this week publish a list of our agents; one or two of the names we have inserted without previously consulting those whom we appointed, but not without feeling assured that they will gladly act. We would say to them, and all others who are interested in extending the circulation of our paper, that Post Masters have the liberty of franking letters containing the names of subscribers. Friends will you all exert yourselves now, and when you collect subscription money, forward it as soon as you can, to James Barnaby, Jr. General Agent.

#### THE PARKERSBURG KIDNAPPERS.

We learn that Governor Bartley has at last moved in reference to the Washington county outrage. After having suffered his fellow-citizens to remain in the kidnapper's prison for more than a month, without taking any official notice of the outrage committed upon them, and upon the laws of Ohio, he has awakened from his Rip Van Winkle sleep, and employed counsel in their behalf. Yes, even so! And the citizens of Ohio have the comfort of knowing that if Virginia or Kentucky should kidnap them, and throw them into Parkersburg or Louisville jail, that in the course of a month or six weeks, if their friends will lay before Governor Bartley sufficient proof of the outrage, his Excellency will employ some one, or it may be two, distinguished lawyers as counsel.

Why in the name of common justice did Governor Bartley wait one month for intelligence? Why did he not instantly inform himself of the facts of the case, and act as energetically as he possibly could, bringing all the power of his official station and private character to bear upon the question. We agree with the editor of the Philanthropist, that the Executive of Ohio should immediately have opened a correspondence with the Governor of Va., and even if no redress could have been thus obtained, he might at least have expressed upon behalf of the people of Ohio, the indignation with which they regard such outrage upon their natural rights. If Ohio's chained hand could not have reached the spoiler, or delivered the spoiled, yet we would have had her at least dash her fetters against each other, and cry aloud in her bondage.

We are told that the Grand Jury of Washington co. will probably find a bill of indictment against the kidnappers, in which event they will be demanded for trial of the Governor of Va. What cares Virginia for a Bill of Indictment? What to her, are your Executive demands! As well might you talk of plantation slaves indicting their master for man-stealing, or a New Orleans street gang, demanding their drivers for punishment, of the city authorities. The representatives of Virginia's Ohio slaves, will perhaps fare hardly so well as the agents whom the plantation and street laborers would employ to make their demand; the latter would probably get thirty nine lashes on the bare back well laid on, while a coat of tar and feathers, and hanging under the authority of Lynch law would not be thought too much for the impudent white intermeddlers. Have you forgotten how nullifying South Carolina, and liberty hating Louisiana recently treated old Massachusetts in the person of her agents! So would they do to Ohio, for she is as much a conquered province of the South as is the Bay State. If Massachusetts was lynched for only proposing a legal trial of a constitutional question, how would Ohio fare with her Bill of indictment and Executive demands. There is no help for her, save in a dissolution of the Union. So long as she stands linked with the oppressor, she will be oppressed. So long as she joins hands with the plunderer, she may expect to be plunde-

ed. Not even can the principle of "Honor among thieves" save her from spoliation and outrage.

The trial of these kidnapped Ohioans was to commence on the 2d inst, and has probably closed ere this. We know upon which side is equity and law; but "behold, on the side of the oppressor there is power." We await the result of that trial with deep interest.

#### AGENTS FOR THE "BUGLE."

NEW GARDEN—David L. Galbreath.  
COLUMBIANA—Lot Hollins.  
COOL SPRING—T. Ellwood Vickers.  
MARIETTA—Dr. K. G. Thomas.  
FALLS CREEK—John B. Cole.  
BERLIN—Jacob H. Barnes.  
CANFIELD—John Wetmore.  
LOWELLVILLE—Dr. Butler.  
POLAND—Christopher Lee.  
YOUNGSTOWN—J. S. Johnson.  
NEW LYAM—Hannibal Reeve.  
AKRON—Thomas P. Beach.  
NEW LISBON—George Garretson.  
CINCINNATI—William Donelson.  
SALINEVILLE—James Farmer.

#### ANTI-SLAVERY MEETINGS.

S. S. Foster of N. H. and Abby Kelly of Mass. will hold meetings at the following places:  
Springborough, Warren Co., Friday, Saturday and Sunday, Sept. 25, 27, 28th.  
Xenia, Green Co., Tuesday, Wednesday, Thursday, Sept. 30th, October 1, 2d.  
Green Plain, Clark Co., Friday, Saturday and Sunday, Oct. 3, 4, 5th.

#### PROSPECTUS OF THE FIFTEENTH VOLUME OF THE

BALTIMORE SATURDAY VISITOR.  
An advantageous change having taken place in the Proprietorship of the "Baltimore Saturday Visitor," in accordance with a long entertained design of the late sole proprietor, whereby SAMUEL WEHRLY, late of the York "Press," has become associated with J. E. SNODGRASS, as co-publisher, it has been deemed advisable to issue a new prospectus, setting forth the future plans of the establishment—a step which receives additional sanction from the New Post Office Law, under which newspaper publishers have been led to anticipate results at once desirable and encouraging.

As to the "future plans" alluded to—they will only differ from those of the past in typographical execution, to insure success in which New Type, etc. have been provided and are now in use. Hereafter the printing department will be wholly entrusted to Mr. Wehrlly, whose practical knowledge of the "art of arts," is the best guarantee that can be given of his fitness for the post. The editorial department will continue under the sole direction of J. E. Snodgrass, the present editor, of whose capacity the readers of the Visitor, ought, by this time to have formed their own estimate.

In other respects the "Saturday Visitor" will remain unchanged. It is the design of the editor to render it a *frank* journal in the highest sense of the word. While he cannot consent to play the "organ" for any party in Church or State, he will still claim the right to comment upon the doings of all parties—and in so doing he will only act up to the spirit of the announcement, which it will be seen, is still retained at the head of the paper, viz: that the Visitor is "a weekly journal devoted to all classes of readers—independent of all sects and parties." In the language of the last prospectus, he is determined to conduct an OPEN PAPER, or none at all—a declaration which ought to be significant enough to such as have thoughts to utter for the good of their fellow men, and seek a channel therefor. The motto which has stood forth, continually, at the editorial head of the Visitor, viz: "Free speech, free thoughts, frank avowals—these are the elements for TRUTH to live in—by them she will triumph," is meant to be as universal as the range of subject presented to the minds of a numerous and able corps of contributors—none whatever that deemed contraband or forbidden.

So much as to the future tone of the Visitor. A few words now touching its mechanical execution, and its terms. It will be printed on a sheet of the same ample dimensions as heretofore, which is larger than any other weekly paper printed in Baltimore; and a considerable portion of the type (ultimately ALL, if increase of patronage should warrant it) will be smaller, a much larger quantity of reading matter will be given—while an improved quality of paper is contemplated as among the improvements. Which will be a clear gain the subscribers.

The Terms of the Visitor, will undergo no change, having been already reduced extremely low. Here they are:

TERMS OF SUBSCRIPTION.  
1 copy 1 year in advance, : : \$1 50  
1 " 6 months, : : : : 1 00  
5 " 1 year, : : : : 5 00

#### PREMIUMS FOR CLUBS.

\$8 will secure seven copies of the Visitor, and one of Arthur's Magazine, for a whole year.

\$10 will secure ten copies of the Visitor, and one copy of Graham's Magazine for the same period.

Here is a rare chance for the enterprising to secure all the Tales, Sketches of Travel, Essays, News, etc., which we publish in such abundance, throughout the year, for the mere trifle of one dollar, and every month a number of a beautifully illustrated magazine for nothing!

With this statement of our plans, we once more send our bark forth unchanged, save in her ownership and the style of her rigging, and welcome all to accompany us, who have souls sufficiently free to love freedom of thought and speech, and desire to see enterprise adequately rewarded.

SNODGRASS & WEHRLY,  
Publishers and Proprietors.  
BALTIMORE, July 23, 1845.